

The Eclectic Theosophist

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THE RELUCTANT CONJUNCTION

How many times do we hear some fellow-student say: "But that speaker gives no real Theosophy, he doesn't quote from *The Secret Doctrine*, he merely sounds the old refrain of being kind and helpful to others, having a warm and loving heart, etc. All religions do that, and where has it ever got them? I want something that gives meaning to life and satisfies my intellect." And another says: "But he or she over there, they give nothing from the heart, they but parrot something from the Stanzas of Dzyan, something considered deep and esoteric about Outer and Inner Rounds, about Mānasaputras, Agnishwatta and Lunar Pitris, about Lokas and Talas. They sound awfully learned but what they say doesn't 'reach' me. I want something that touches my heart and I can live by."

Well, both are, shall we say, not 'wrong' but 'incomplete'. Our exposition of Theosophy needs the careful and honest use of both Heart *and* Mind. And there we have the hesitant or reluctant conjunction — *AND*. To the group of listening intellectuals what is given must appeal by its substance, its logic, its mānasic thrust, so to say, inviting the mind to more daring outreaches; *and* withal an underlying warmth and sincerity must also show through. To the audience of more mystical leanings, the exposition must not be a rebuff to their feelings of love and compassion; *but* (a conjunction again) it should also stir them to perceive in what they hear more than the lean encouragement of a hope, a prayer, a pointing to an outer Being to believe in who will 'solve everything'. It must appeal to both their hearts *and* their minds.

It is at times helpful to look back at the pages of history. One hundred and eight years ago, September 7, 1875, a meeting was held in New York City in the rooms of H. P. Blavatsky, 46 Irving Place. The assembled guests listened to a lecture by Mr. G. H. Felt on "The Lost Canon of Proportion of the Egyptians". Col. H. S. Olcott jotted a few words on a piece of paper, passed it along to W. Q. Judge, who handed it to Mme. Blavatsky. Olcott had written: "Would it not

be a good thing to form a Society for this kind of study?" H. P. B. read it and nodded assent. And thus was begun that organization which soon took the name The Theosophical Society.

Now, what was the main object of this new Society? Briefly defined in the second by-Law, we read: "The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe." And a few years later, in 1879-80, when the Headquarters had been established in India, the revised Rules placed emphasis on the principle of Universal Brotherhood.

And there in these two Objects, with seeming different emphases, we recognize Heart *and* Mind, and that the Two are One. For if we understand fully the esoteric depths of what is meant by Universal Brotherhood, we would see in it a summation of all the other 'laws' inherent in the Universe. In that one thought, as we press inwards and inwards to its deep meaning, we would find revealed all the technical teachings of Theosophy. Furthermore, if we understood fully any one 'single' law of the universe we would find knowledge of them all. And, like the planets of a solar system, separate in evolution and swabhāva, yet united in recognition of a central Sun, we would see that each Teaching leads to an understanding of the central Sol Idea of Universal Brotherhood. If, for instance, we *really* understood the intricate and mysterious revealings of the after-death state of consciousness, we would understand the constitution of man and universe. If we *really* understood the hierarchical pattern and governance of the cosmic spaces, we would see clearly the processes of reincarnation, the plan of evolution, and so on. If we *really* understood in fulness that 'ultimate law' of Karma we would know the other 'laws' and we would know the inner meaning of Universal Brotherhood.

So in all our work, to round it out wisely, let us seek to appeal to both Mind *and* Heart, and so retrieve the shy and reluctant conjunction. In the highest sense they are truly one: the *Buddhi-Manas* to which we aspire, and which in some future time in evolution will be the normal state of consciousness of the then present humanity. — W.E.S.

OUR ONENESS WITH THE COSMIC HEART

G. de Purucker

The following are Dr. de Purucker's concluding words at the centenary commemoration of the birth of H.P. Blavatsky, afternoon session of June 24, 1931. This was a memorable conference attended by official representatives of the T.S. (Adyar) from 18 countries; by the General Secretary of the Anthroposophical Society; by the President, Soc. Divine Wisdom (England); Independents (England); Editor of the *Occult Review* (England); and by 16 representatives from the T.S. (Point Loma) and Presidents of 5 of its National Sections. — EDS.

I know indeed that all these various Theosophical Societies have their respective and differing opinions; but I also know that each one is pursuing its own line of work and is, I believe, trying to do good in the world; and I also know that each one of them, as well as every individual composing their respective fellowships, is following its own pathway to the Heart of the Universe. Let us then remember this great truth. It will bring generosity into our hearts and a kindlier feeling for those who differ from us.

I will now close, with the expression of the hope that this will not be the last meeting of its kind. Our gathering is an historic event, believe me, Brothers, in the history of the modern Theosophical Movement. I know that if these thoughts which I have attempted so poorly this afternoon to lay before you, are understood, and accepted in your hearts—in other words if your minds and hearts will run parallel with them—we shall have taken a great step forwards towards the accomplishment of that Universal Brotherhood of humanity which the Masters have set before us as the main work of the Theosophical Society; and I remind you of a great truth which I will quote for you in the words of the ancient Vedic sage:

*Tat savitur varenyam bhargo devasya dhîmahî
Dhiyo yo nah prachodayât*

which we may translate and paraphrase as follows: "Oh, thou golden sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognizing our oneness with the divinity which is the Heart of the Universe, may see the pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light."

This is a paraphrase of the Savitrî, perhaps the most sacred verse in the ancient Hindu scriptures, and it contains a world of truth, for it sets forth the spiritual oneness of all things that are—that all things are rooted in the spiritual Universe, nay, more, in the Boundless: that in THAT we forever move and live and have our being; and that our whole duty is so to live, which means so to feel and so to think and so to act, that day by day and year by year we may recognize this fundamental oneness with the Cosmic Heart, and manifest its supernal glory and strength in our own lives.

HUMAN DUALITY

Reprinted from *Theosophy*, August 1983, section titled 'On the Lookout' (The Theosophy Company, U.L.T., Los Angeles, California).

In *The Heart of Philosophy* (Knopf, 1982) Jacob Needleman, who teaches philosophy at San Francisco State University, writes of what students of Theosophy recognize as the functioning of higher and lower manas:

There are two states in the study of philosophy corresponding to two principal stages of human life itself. At the beginning, the purpose of philosophy is to bring the mind back again and again to the need to see the world as though from another level, another dimension, that gives everything in front of us a different cast and value. This is a power of the mind that points us to a higher level of being within human nature. It is not yet the higher level itself. It is adolescent, in between the unformed openness of the child and the formed individual ego of the adult. It is an orientation of the mind, a feeling in the mind—that same mind which is also being shaped and limited on all sides by the pragmatic needs and influences of the everyday world with its psychological and physical values, its material and social exigencies.

The search for self-knowledge, Jacob Needleman maintains, requires persistent effort, because

These two parts of human nature are experienced as utterly incommensurate and express themselves in completely opposed sets of values. To bring an individual to the philosophical study of great ideas; beyond that confrontation quite a different kind of study is necessary. This second stage is not for children.

Intellectual knowledge does no more than organize the data of our perceptions, Prof. Needleman observes, while the "ancient idea of knowing the cosmos through knowing oneself is based on the possibility of man's developing new powers of perception within himself." He continues:

I am asserting that the primary function of philosophy is to inject into the mind of man an influence of a very special kind. By helping an individual to think about life and the world from the perspective of a greater scale of reality, it points him toward something, he knows not what, behind the world of appearances in which he is caught from the moment he is born to the moment of his death. At the same time, it points him to something in himself, he knows not what, that is more real than the personal identity which his social

environment has thrust upon him—a certain feeling for truth, a certain love or yearning that is the embryo of something very great in him.

“It is only in the XXth century that portions, if not the whole, of the present work will be vindicated,” H.P.B. said of *The Secret Doctrine* (II,442). The physical sciences are now beginning to include consciousness in their theories; psychology speculates on the existence of mind beyond the brain; some historians consider events in relation to cycles. Prof. Needleman’s work indicates the movement of philosophy toward the basic teachings of the ancients. Elevating ideas, he says, influence the inner man: “In short, the principal task of philosophy is to bring something new into the wretched sleep of man, to trouble that sleep with a great and tremendous dream that finally sits a man into an instant of awakening.”

AND WE QUOTE . . .

“A Certain Limited Communication”

The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under totally different conditions to those that constitute the nature of our world; nor can it deny that there may be a certain limited communication between some of those worlds and our own.

—H.P. Blavatsky: *The Secret Doctrine*, I, 133

Leave thy Low-vaulted Past

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unresting sea!

—Oliver Wendell Holmes: ‘The Chambered Nautilus’

Let Him Hush!

The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give who has; he only can create who is. The man on whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his door to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

—Ralph Waldo Emerson

Outwardly and Inwardly

Outwardly you may adapt yourself but inwardly you must keep up to your own standard. In this there are two points to be guarded against. You must not let the outward adaptation manifest itself within, or the inward without. In the former case you will fall, you will be obliterated, you will collapse, you will lie prostrate. In the latter you will be a sound, a name, a bogie, an uncanny thing.

—L. Cranmer-Byng: *The Vision of Asia*, pp. 149-50

THE TRANSFORMING EXPERIENCE

Joy Mills

Extract from a lecture given at the 98th International Convention of the Theosophical Society, Adyar, India, December 1973, reprinted from *The American Theosophist*, March 1974. — EDS.

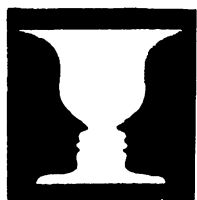
As the followers of Ammonius were called ‘theodidaktos’, the God-taught, so the modern student of the Ageless Wisdom must be taught by his own Immortal Self, the God within. A recipient first of a revelation that appears to arise outside himself, a knowledge of things and processes which is vouchsafed him, he must move towards the wisdom whose source is within himself. In the familiar words of Browning’s *Paracelsus*:

Truth is within ourselves; it takes no rise
From outward things, what’er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; . . .

. . . and to know

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting an entry for a light
Supposed to be without.

This is not essentially different from the remark of the Mahâtma K.H. to Mr. Sinnett who, impatient for the final secrets of the occult philosophy, was reminded that “the illumination must come from within.” For the true ‘theodidaktos,’ Theosophy is no longer simply a set of beliefs, a knowledge however lofty of the nature of man and the universe; it is an experience, the supreme experience of wisdom, essentially incommunicable and yet forever communicated by the authentic presence of him who has been possessed by the experience and been transformed thereby. For we do not possess the experience, holding it, clutching it, owning it as our own; rather the experience that is Theosophy comes to possess us, shaking us to our very roots, stirring us, moving us, at times making us very uncomfortable, but ultimately transforming us so that we may, in our turn, transform the world.



THEOSOPHY AND QUANTUM THEORY

G. Cardinal LeGros

Albert Einstein once confessed:
"I cannot bear the thought that
an electron exposed to a ray should

by its own decision choose the moment and the direction in which it wants to jump away." He also was disturbed by the claim of quantum mechanics that the objective physical world consists of basic building blocks such as the electron and the proton, whose individual actions defy the laws of cause and effect.

Einstein apparently knew nothing about the Secret Doctrine given by the gods to early humanity millions of years ago. Had he been acquainted with those teachings he would have known that electrons and protons are indeed the "building blocks" of the universe, and that free will is a property of the Whole.

As Dr. G. de Purucker wrote (*Fountain-Source of Occultism*, p. 415): "Any entity, because it is identical in substance and essence, in energy, destiny and origin, with the hierarchy to which it belongs, has all the qualities, powers, faculties and substances of this hierarchy and therefore of the universe. Man has free will because the universe has. Every monad, because it springs from the universe, has its quota of free will, and thus is individually responsible for what it does."

In 1915, a friend of physicist Niels Bohr's, the Danish psychologist, Edgar Rubin, wrote a classic monograph on visual perception in which he discussed a class of patterns known as figure-ground images. One of these is the famous "Reversible Chalice" shown above—an optical illusion which contains the crux of the celebrated Einstein-Bohr debate over the nature of matter.

It is obviously impossible to detect the profiles and the chalice at the same time, a fact which psychologists interpret as reflecting a basic limitation in the brain's ability to process visual information. Bohr claimed that in quantum mechanics it was likewise impossible to know the *position* and *momentum* of an electron simultaneously.

Bohr interpreted the quantum mechanical paradoxes as reflecting basic limits to the mind's ability to conceptualize reality. According to him, in one experiment the physicist "sees" a *particlelike electron*, and in another setup that is complementary he "sees" a *wavelike electron*!

Another physicist, Werner Heisenberg, showed that nature herself confirms quantum theory's schizophrenic description of subatomic behavior in the most striking way possible. No matter how the physicist tries, his act of measuring an electron's *momentum* prevents him from obtaining an equally

precise measurement of its *position* at the same instant, and vice versa.

Thus, the uncertainty principle seemingly defines a technical barrier to ever obtaining the precise information about position and momentum that is the crucial precondition to all causal explanation in physics. Quantum theory therefore offers no explanation whatever of why individual electrons behave as they do, and it compounds this omission by eliminating the clean line between what we know about Reality and Reality itself.

Quantum theory's equations postulate that electrons behave in ways that defy commonsense—that is, they act like *particles* whenever they possess definite position and a range of equally real momentums, but behave like *waves* when they move with a definite momentum while somehow being *in many different places at once!* This astonishing mathematical postulate prevents present quantum theory from proving cause-and-effect explanations for any individual electron's actions.

Quantum theory is to physics what a bookie is to horse racing. It calculates odds, not causes, and does so with uncanny accuracy. Given information about a group of electrons, its equations can predict the exact percentages of individual electrons that will be detected at different places an instant later, but are unable to predict what *any individual electron will choose to do!* WHY? Because the electrons *are exercising free will!* When physicists condescend to open *The Secret Doctrine*, more than one tormenting question will be answered.

Some physicists surprisingly lean toward Jung's fascinating theory of synchronicity which claims that the entire universe must be taken into account when considering any given physical event. In keeping with this idea, quantum theory postulates a kind of long-range Siamese twin effect whenever two electrons meet in space and then continue their different ways. Even when they are halfway across the universe from each other they instantaneously respond to each other's actions. And in so doing, they violate Relativity's ban on faster-than-light velocities, but at the same time *prove the solidarity and interdependence of the Whole* — one of Theosophy's fundamental teachings.

Science, with reluctant feet, plods on toward the horizon of primordial Truth. As *Light on the Path* said a hundred years ago, "... the scientific workers are progressing, not so much by their own will, as by sheer force of circumstances, toward the far line which divides things interpretable from things uninterpretable. Every fresh discovery drives them a step onward, ..."

Perhaps there is hope for them after all, and for us too.

THE SEVEN HUMAN GROUPS

G. de Purucker

This article, reprinted from *The Theosophical Forum*, June 1937, is introduced by the following lines: "In *The Secret Doctrine*, Vol. II, p. 1, it is stated that the Secret Doctrine 'teaches the simultaneous evolution of seven human groups on seven portions of our globe.' The members of the Secret Doctrine Class at Point Loma wishing for further elucidation of this statement, Dr. de Purucker was appealed to, and sent the following most illuminating explanation, which by general request, and with permission duly accorded, is hereby placed on record for future reference and for the information of all readers. — H.T.E." The initials stand for Dr. Henry T. Edge, who in his young years was a pupil of H. P. Blavatsky, and who in the 1930s at Point Loma conducted a series of classes in *The Secret Doctrine*. Readers are also referred to the commentary on the same subject titled "The Seven Embryonic Humanities" in *Studies in Occult Philosophy*, pp. 260-62. — EDITORS.

This passage and other passages appertaining to the same point of the occult teaching, mean just what they say, and are not to be construed metaphorically. These passages do not refer to inner and outer rounds, nor to the other globes of the Earth-Chain, nor to the seven different human principles, as astral, physical, etc., except indirectly; as is shown very clearly by H. P. B.'s own words, "seven human groups on seven different portions of our globe." Here it is our Globe D or Earth, our planet Terra, which is meant.

Thus it is a fact that original mankind, which does not mean any branch of humanity but the very beginnings of what we popularly call the First Root-Race on Globe D in this Fourth Round, refers to the matter of the *śishtas* from the preceding Round. In other words, it means that our human life-wave as a whole or totality, when it again reached our Earth during this Fourth Round on this Globe D, awakened the seven classes of the then living *śishtas* on this our Globe D, because the forerunners of our Life-wave were themselves composed of the seven different kinds of human monads. In other words they were composed of what, in other connexions, H. P. B. has called the different classes of the Pitris. This is a little intricate but very simple when other teachings about the incoming life-waves on a globe are properly understood, and must not be confused with other life-waves; and I may add of course that the last word of this teaching is highly esoteric and belongs to higher Degrees even than the E.S.

However, mark the following points: the *śishtas* waiting the incoming septenary human life-wave were themselves sevenfold, i.e., seven different groups of *śishtas*, each group being composed of individuals who through evolution were more or less alike. The lifewave when it reaches our Globe, is thus composed of the bulk of what we call the First Sub-race of the First Root-Race, intermixed with forerunners, i.e., more advanced monads of six other kinds, representing the other six classes of human monads.

Hence it was that all the seven classes of *śishtas* were more or less contemporaneously awakened, as it were, which means that they became vehicles for the different classes of the incoming monads, and began to increase; and thus it was that in this Round, on this Globe, as H. P. B. says, there was a "simultaneous evolution of seven human groups on seven different portions of our globe." These seven different classes of monads of the incoming life-wave, including the majority and the forerunners of the other six, started the seeds of the different Root-Races, which in time were to develop in this Round on this Globe, and of which Root-Races 1, 2, 3, and 4 have come and gone, and we are now in the 5th, although there are representatives amongst us even today, forerunners, of the 6th and 7th Root-Races to come before our life-wave passes on to Globe E.

It is thus clear that *The Secret Doctrine* teaches not a monogenetic origin of humanity, i.e., the birth of the human race from a single individual, or from a single couple like the Jewish biblical story; but teaches a polygenetic origin, that is to say an origin of the human race from seven different living foci, which I have hereinbefore called the seven different types or kinds or sub-classes of the *śishtas*, each one such type or sub-class being awakened by the similar incoming portion of the human life-wave. Of course the portion of the incoming life-wave which was to become specifically the First Root-Race was the most numerous at that earliest period in our humanity, and became the First Root-Race. Then when it died out, it was preceded and followed by the growth in numbers of the class of the monads which was to become the Second Root-Race, etc.

In this connexion, it must not be forgotten that all these seven types or classes of monads in the incoming life-waves are not separated in water-tight compartments, any more than the different types of men today, advanced and less advanced, are all separated off from each other. But they more or less mingled as time went on, yet the members of each class as it were gravitated to its own particular group and part of the globe.

From this teaching we likewise see that there may be, and indeed are, groups of humanity which inhabit portions of a globe, and where these portions of humanity remain almost quiescent for ages, until their time comes to begin to increase and to become the dominant Race or Sub-race.

Thus H. P. B.'s words are to be taken literally.

I hope these thoughts will be of help to the members of your class who are puzzled, but of course they will require some thinking and study to get a clear picture of the process, because what is here briefly said took scores of millions of years to come about, up to the time of our own Fifth Root-Race.

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Wisdom comes not from the multiplication of spoken or written instruction; what you have is enough to last you a thousand years. Wisdom comes from the performance of duty and in the Silence, and only the Silence expresses it. It will come in the living of the pledge you have taken to your Higher Selves, illuminating all you have been taught or may learn; strengthening, till at last you become invulnerable, every weak place in your nature; answering one by one, the very deepest problems of your life, solving all mysteries, and bringing into your lives the Light and Harmony of the Great Lodge, which is the Heart of the World.

—Katharine Tingley: *The Wisdom of the Heart*, p. 66

A TALK ON RADIO 4 WITH HALLAM TENNYSON

Christmas Humphreys

As stated in our July/August *Eclectic*, we reprint here with only a few lines omitted, an interview with the late Christmas Humphreys, Buddhist, Theosophist, and a leading figure in English law circles, Senior Crown Prosecutor, and later Judge of the High Court Bench. The article is reprinted from *The Middle Way*, Vol. 53, No. 1, May 1978, pp. 26-29, under the above title and introduced by the following words: "On Sunday 22 January last Mr. Humphreys had a 45 minute talk with Hallam Tennyson on the twin aspects of his life as lawyer and Buddhist. The interview proved so popular that it was featured in 'Pick of the Week'. This is a transcript of most of the second half." We ourselves could well title this talk "Four Main Principles Guiding My Life." — EDS.

HALLAM TENNYSON: Mr. Humphreys, you had a reputation of being a very lenient judge. Did this stem to some extent from your Buddhist principles?

CHRISTMAS HUMPHREYS: That brings in the application, as a judge, of my Buddhist principles, about which I've often been asked. Of course I don't in court put down in my notebook "apply principle so and so". But I have become what I am by virtue of fifty odd years of the study and the attempted application of what is called Buddhism. And therefore it was as a Buddhist, that I applied my mind both to trials and the sentence, if any, in all the trials which I conducted.

TENNYSON: What were the principles that you applied, in your legal career, which stem from Buddhism?

HUMPHREYS: I've thought about it, and I've come to the conclusion that one might say there were four. The first is the overall proposition which is found, if

you look for it, in every religion of the world, that life is one; we all have in us what you may call a spark or a flame of the one divine principle, however named. We already contain what the Christians would call the Godhead, on the lines of the teaching of Jesus; "I and my father are one". If so, then life is one. And every man is my brother. And that includes the man in the dock. He is a fellow human being, with a fellow spark of that divinity within him, which he is trying to find and trying to develop, and which all religions do their best to encourage people to find and develop, it being already there. So that I start not loathing the man in the dock, or despising him, for what it is said that he has done, but looking across the court towards him as a fellow human being—a brother man or woman as the case may be. I *am* the man in the dock.

Then I suppose the second principle would be what in the East is called the law of Karma, in which one begins at the very top with the cosmic principle of universal harmony. Astronomers are coming to the same principle, of some unbelievably vast process of cycles, a 'coming into being and ceasing to be', as the Buddhists call it. 'Coming to be, ceasing to be', as every thing, seen or unseen, obeys that law. It comes into being and it ceases to be. And all under law. It's a terribly exciting proposition. And I find it wonderfully true that this overall Law of the entire cosmos is alive; it's a living law and it is an intelligent law. And we are all not merely obeying it but part of it. And therefore under that law, life after life, (because I totally accept the doctrine of rebirth), we are creating causes, and those causes have effects. It might be said that at present each one of us is the total effect of all his own past causes in lives gone by and in this. We are what we've made ourselves. We shall be what we are making ourselves now. And therefore, applying this to a trial in court, that man is there in the dock by reason of what he's done, even if it's only that he's done something which has brought him into the dock wrongly. That too is all part of cause and effect. And I am trying him and that is not by chance. There is no chance, there is no luck. There is cause-effect. I am trying him because it was part of his Karma that I should try him, perhaps more leniently than other judges, and part of his Karma that it was me, and not someone else who tried him. And part of my Karma that I should have this particular case before me rather than my brother judge next door. And therefore the whole proceedings from start to finish are the product of cause and effect, so enormously involved that no one could ever say that the direct consequence of that is this, or the number of causes which have brought about that which in turn with others has brought about this. And now I'm putting into operation new causes by the way in which I react to and accept, and digest, and use the

effects of the past causes. I'm starting again, and in theory I'm starting with a free slate. I'm not free; because I'm bound with all my old habits of thought and wrong desires and hopes and fears. Never mind, one hopes one is learning all the time, and suffering usefully. By suffering we learn to be wiser in our actions, and therefore in the effects.

TENNYSON: This outline that you've given us raises all kinds of questions on the nature of Buddhism, the nature of man. It is, as I understand it, the belief of a Buddhist, that in order to fully identify this oneness, in order to be able to exercise this law of compassion, in order to understand Karma fully, one must overcome and annihilate the self, which is what separates us from . . . from the Divine Ground, from the Godhead, whatever one likes to describe as the Eternal Principle of life. And it is the selfhood which separates, and it is the Buddhist aim to overcome this selfhood through successive lives.

HUMPHREYS: It is the illusion of a separate self which is the prime cause of 90 per cent of our wrong actions, and therefore our wrong effects and therefore our suffering. I believe that basically man is dual. There is what we'll call the lower self and the higher self, and it's a principle of Buddhism that all things, including all men, are *anatta*, they have not in them any permanent, immortal self which separates them from other men. That belief is illusion, and in that illusion we express our gross egotism of "I", "I", "I want this, I want that" or "I will not lose this," "I insist upon having that". "I have my prestige, and kindly treat me with proper respect", and so on and so on. And all the strife beyond the legitimate competitions of life, which comes from that egotism, is causing, first, individual suffering, then family suffering, group suffering, national suffering, and finally world suffering. If only we could learn to drop the sense of a separate ego and realize that we are one with all forms of life, we should live as total life.

TENNYSON: Yes, and even though when we're enlightened and have attained samādhi, which we eventually will do according to Buddhist doctrine, we must continue to act in the world of illusion in order to help our fellows to achieve a similar state?

HUMPHREYS: Certainly. That is the fourth principle which would be in my mind. In court I have been called a merciful judge. Well, most judges are merciful. Some are less, depending on their personal ideas. But I was early deeply impressed with that fourth principle, if I may call it so, which I think has affected my personal life, the tremendous emphasis in Mahayāna Buddhism, that of Tibet and China and Japan, where it was most developed, of compassion. Compassion is something much higher than the ordinary idea of human love. A great deal of human

love can be enormously selfish. The way parents grab their children and make them work for them and look after them in old age against their will, the selfishness of many a mother who thinks she loves the child but is preventing it growing up—a great deal of love I regret to say is terribly selfish. Compassion is higher. It is almost cool. It is impersonal, it is divine, it is the total Law Divine, by which all manifestation comes into being, and ultimately where all manifestation ends once again in this vast cycle of "coming to be and ceasing to be". It expresses itself of course in what is called mercy. Mercy is only trying to temper the harshness of individual personal human law by an awareness of this divine compassion . . .

TENNYSON: When you were in Japan, for the first time you met Zen Buddhism in practice in its most developed form.

HUMPHREYS: Yes.

TENNYSON: At a meeting I think you were asked what is Zen. And you said Zen is the oak tree in the courtyard outside. What would you say now if I asked you the same question in a BBC Studio, in London?

HUMPHREYS: The same answer, because it is a classic answer given by one of the great masters of the past.

TENNYSON: But there's no oak tree out in the courtyard.

HUMPHREYS: No. But it means, if you like, the glass of water in front of me. Zen is impossible to describe because it is a state of consciousness beyond thinking, and therefore beyond concepts, beyond feelings, beyond any principle in the human being save the Divine Principle which is indescribable. The word Zen is taken from the Chinese, which is taken from the Sanscrit, which originally means meditation, but it is far more than that. The founder of Zen Buddhism in China in the 6th century AD, was insisting on 'no reliance upon scriptures or words of any kind. Aim at a direct seeing, into the heart of man.' and That's what the Zen people tried to do, as I found when I used to meditate in Zen monasteries in Kyoto.

TENNYSON: And that oak tree and that glass of water are essentially the same, because they're part of the same divine or eternal family?

HUMPHREYS: Are essentially things which will come into being and cease to be, all of which are expressions of the One Life, which is the Life behind the whole cosmic process, which the Buddha called 'the Unborn, Unoriginated, Unformed', and which the Hindus call THAT. When it came into manifestation we know not how or when.

TENNYSON: Could I explore just one other aspect of Buddhism and indeed of many of the Eastern religions,

including Hinduism, and that is the question of Reincarnation. You've referred to this. You said that you believe in it. What is it; can you identify what it is that is reincarnated from birth to birth?

HUMPHREYS: Well, the whole doctrine is essentially beyond proof; therefore scorned by scientists. There's no proof that any particular being or any part of him comes back to earth. On the other hand it seems to me a necessary logical corollary of the doctrine of Karma. If I die tomorrow I die with ten thousand causes which haven't come into effect. They will, they must, where? In whom? And therefore it seems reasonable to me to believe that something or other comes back. That first book I read on Buddhism when I was 17 by Ananda Coomaraswamy calls it character, and I think that's good. A collection of principles of all one's ideas and beliefs and hopes and fears and truths and follies . . . Every one of the vast collection of ingredients in the human mind, without of course the physical body and the like, comes back life after life, moving onwards on that path which the Buddha laid down towards the Enlightenment which in fact is already within. Somehow we have to achieve, by I believe a triple process, a constant, unceasing lifting of the level of the mind, day by day, higher and higher nearer to that Divine Principle, less and less immersed in the egotism of daily life — a perpetual, unceasing widening of compassion to take in every single form of life, even the people you foolishly hate, or the wasp on the window pane, and above all the application of those principles all day — all day, in everything we do, in every situation. I think as we live, and grow and work out those ideas, we are all of us growing, life after life. We can't achieve enlightenment in one life. It may be a hundred lives. We don't know where we are on that ladder, up, up, towards our own awareness, as the Buddha achieved total awareness, of our own divinity.

TENNYSON: You speak in your Autobiography of the fact that if you didn't believe in the possibility of reincarnation you would be very desolate at losing your beloved wife, with whom you shared so much and who was your companion for nearly 50 years in your Buddhist work. And yet it seems to me to be a billion to one chance that you and she will meet again in rebirth, to continue your companionship. How is this going to happen?

HUMPHREYS: I take precisely the opposite view, I say it is absolutely certain, that nothing can keep apart two human beings who have so truly come together. A powerful link between two human beings will be worked out sometime, somewhere, between those human beings.

TENNYSON: And you feel you've had powerful links with her in the past, in previous lives.

HUMPHREYS: Certainly. We remembered them. We felt ourselves one, more than most of my friends agree with their beloved husbands and wives; we just felt ourselves two halves as one. We worked together without arguing what was the next thing to be done. It seemed so obvious that we did it. And when the time came I said goodbye. We shall meet again.

TENNYSON: Your life together as you describe it was such fun, I think you use that expression, that it seems almost in a way sad that you should want to be liberated in order not to enjoy fun again.

HUMPHREYS: Well to me the fun goes on, and life and death are only two sides of the same thing.

TENNYSON: One of the things which I think has taken place almost within my conscious lifetime is an extraordinary change in the attitude of what one might call church Christianity to other faiths. I mean, I was in India directly after the war, at the time of Independence when missionaries were still—I would say divided—between those who were sympathetic to the higher forms of Hinduism and the Vedanta and those who regarded them as fundamentally pagan and with nothing to say to humanity. This has all changed. There's an immense change in the arrogance of traditional Christianity towards other faiths.

HUMPHREYS: I agree. There are Buddhists in the East who've written about Christianity; there are Christian Buddhists who've written about Buddhism, and I for one do all I can to help Christians to try to forget some of the Christian 'churchianity' and its misbehavior, and to get back to the spiritual truths talked by the Buddha and Jesus.

MUNDY'S "OM" A PSYCHIC OR SPIRITUAL JOURNEY

Nirmal Singh Dhesi

The following commentary and reflections we feel will be of interest to the many devotees of Talbot Mundy's books. They are extracted and quoted from a letter to the editor with the permission of their author who is a professor of English at Sonoma State University, Rohnert Park, California. —EDS.

I am from India myself and have used Mundy's *OM* in various courses. While its hold on the Indian character may be uneven, its grasp of the English in India and on the Indian philosophy is substantial and powerful. As a novel it is excellent, moving on at least three levels of understanding simultaneously. Ever since 1967, when I first used it in a course here, I have always found it an excellent text to introduce students to the atmosphere of India. Of all the stories by Mundy that I have read, it is perhaps the most profound and perceptive. For a while the text was out-of-print and I had to make copies of my own copy for class use. This is why lovers of Mundy's

craft and thought should be very grateful to you for filling that need . . .

I see the story as a psychic or spiritual journey, in which the movement is both in the form of an upward spiral, and also from the outer to the inner in a typical Eastern fashion. In such a journey, the individuals encountered, as in every life-journey, if only we had the eyes to see it, are so many assistances and resistances on the way. And from the vantage-point of the spiritual heights, those resistances are realized to be also beneficent means to further us on our way. Life is seen both as real and unreal; it is to be lived fully and yet not to be tied into. As the holy hymn says: "Gurmukha Maya vicha Udasi." He who lives according to his Guru, lives fully in the Mâyâ but unattached." This is a seeming paradox the full truth of which is seen only from the inside, "when one is there," so so say.

THE BOOKS OF KIU-TE IN THE TIBETAN BUDDHIST TANTRAS*

Jan H. Molyn

[What makes this booklet by David Reigle (Theosophical Research Center) especially important and interesting to Theosophists is that it is yet another confirmation of the fact that H.P. Blavatsky was indeed—from *personal experience*—very well informed about the occult books studied in Tibet.

[We now summarize the contents of this little work as follows, our own comments being indicated by square brackets.]

Until recently the actual identity of the public Books of Kiu-te remained a mystery because no scholar seemed to know of any books by that name. They were therefore labeled as figments of H.P. Blavatsky's imagination. But now (1) her chapter "The Secret Books of Lam-Rim and Dzyan" ('volume III' of *The Secret Doctrine*); (2) the data furnished by the Capuchin monk F. A. della Penna (1680-1717), who was a missionary in Tibet ('Vol. III'); and (3) a comment on the above statements by the 'Chohan Lama' ("Tibetan Teachings" in *Blavatsky Collected Writings*, Vol. VI), and especially a better understanding of the Tibetan language, it is now definitely established that the Books of Kiu-te belong to the Kanjur (meaning 'the translated word'—of the Buddha), and that the word *Kiu-te* is a fairly good rendering of the pronunciation of the Tibetan term rGud-sde, the first element of which is equivalent to Tantra. [And so HPB's relevant statements have been corroborated.]

There are six editions of the Kanjur (e.g., those of Lhasa, Narthang and Peking). *The Secret Doctrine* mentions seven secret books of Kiu-te, and fourteen secret books of comments on them; the first of the latter is the Book of Dzyan. *The Secret Doctrine* states that a universal wisdom tradition was once the heritage of all mankind, but that—according as the Kali Yuga proceeded—much of it gradually disappeared from public view. Yet certain esoteric works were allowed to remain in public circulation because their impenetrable symbolism precluded their use by the unready.

[Here we would also refer to HPB's explanation in the Proem of *The S.D.* (p. 23), where she writes: "Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Verse I (of the Stanzas) would read as follows: "Tho-og in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyung bosom, Konch-hog not. Thyan-Kam not . . ."]

Mention of the word 'tantra', as referred to above, is likely to give rise to some questions, due to the purposely obscure nature of these works, and due especially to widespread misinformation concerning this genre of literature. One example is given by Della Penna, who writes: ". . . the 36 volumes of the law Khiute give precepts for practising magic, and other foul matters of luxury and lust . . ." The facts are clear: The (Root) Tantras contain passages which, if taken literally, would indeed be immoral and obscene. This is because they are written in 'twilight language', a kind of paradoxical secret code, such as in the Guhyasamāja Tantra, which says: "You should kill living beings, speak lying words, take things not given, and resort to the ladies." (The same kind of exhortation may be found in the biblical New Testament, according to which Jesus has said "If any man come to me and HATE not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.")

The Buddhist canon (i.e. the Kanjur, including the Books of Kiu-te, and the Tanjur, commentaries on the Kanjur) was compiled and arranged in Tibet after the flow of texts into the country from northern India had ceased, due to the destruction of the Buddhist tradition there at the end of the 12th century by Moslem invaders. It was the Tibetan scholar Budon (1290-1364) who edited the Kanjur, compiled the Tanjur, and prepared a catalogue of the Tantra section of the Kanjur. (See "Tibetan Painted Scrolls" by Prof. G. Tucci, Vol. I, note 276, pp. 261-2, Rome, 1949.) (In the *S.D.* HPB says that the public books of Kiu-te can be found in the possession of any Tibetan Gelugpa (i.e. Yellow-cap) monastery.)

The Gelugpa monasteries in general, and in particular those of Ganden, Drepung and Sera (all in the Lhasa area), as well as the great monastery of Tashi-

* *The Books of Kiu-Te in the Tibetan Buddhist Tantras* by David Reigle, Secret Doctrine Reference Series, Wizards Bookshelf, P.O. Box 6600, San Diego, California 92106, paper \$3.50.

Lhumpo (adjoining Shigatse), teach five subjects, using five primary textbooks, as follows: (1) Logic, (2) The Perfection of Wisdom, (3) the Middle Way, (4) Discipline, (5) Metaphysics. After completing these studies the student becomes a candidate for the degree of Geshé (at Lhasa) or 'Kachen' (at Tashi-Lhunpo). To obtain this title he must demonstrate his knowledge of the five texts by reciting them from memory (Cf. the Preface to her *Voice of the Silence*, where HPB writes, "Of these (precepts) I learned 39 by heart."), and his understanding of them by engaging in formal debate.

Graduates of the three great monasteries in the Lhasa area could enter the Tantric College of Upper Lhasa or that of Lower Lhasa. Graduates of Tashi-Lhunpo could enter its own Tantric College. This latter college was founded by the first Panchen (or Tashi) Lama (1569-1662).

As to recent publications: (1) In 1975 the textbook of the Tashi-Lhunpo College was photographically reprinted in Delhi, India. (2) A complete catalogue of the Kanjur and Tanjur was published by the Japanese Tohoku Imperial University, Sendai, in 1934.

Beyond the Tantric Colleges there exist a few yet higher Mystery Schools of the Gelugpas, which can only be entered after completion of the course in the former and by appointment of the abbot. These are the Kâlachakra Colleges, providing training in the height of mystic endeavor, the practice of the peerless Kâlachakra Tantra (*The Secret Doctrine*, I, 52, 1978 Theosophical Publishing House edition, and 'Vol. III'.)

When in 1959 Tibet was taken over by the Chinese communists, whose ideology had no place for religion, thousands of refugees fled the country, and they took with them their most precious possessions, including the Kâlachakra texts. Information on the course of training at a Kâlachakra College is given by George Roerich, who along with his parents Nicholas and Helena, led expeditions through Tibet and inner Asia in the early part of this century (see "Studies in the Kâlachakra" by George Roerich, *Urusvati Journal*, Vol. 2, 1932, p. 11).

[When we stayed at the home of the late Boris de Zirkoff he showed us a partial translation of *The Secret Doctrine* in Russian done by Helena Roerich. A letter from Nicholas, the famous painter and art expert, to Boris may be found in *The Dream That Never Dies: Boris de Zirkoff Speaks Out on Theosophy*, Point Loma Publications, San Diego, 1983.]

The term Kâlachakra means 'the Wheel (*chakra*) of Time (*kâla*)', or the endless circle of Duration, so it is fitting that the first subject treated in the Kâlachakra Tantra is cosmology. The next section treats of the cosmos within the human being, comprising esoteric astrology (Cf. "Astrologers, of whom there are many among the Esotericists . . ." - BCW, XII, 542) and medicine (Cf. Master M healing HPB by

occult means at Ostende, as related in *Reminiscences of H.P. Blavatsky and The Secret Doctrine*, by Countess Constance Wachtmeister, p. 62, 1976 edition.) The third section is on Initiation, followed by Sâdhana, referred to by HPB in "Practical Occultism", BCW IX, 158. The final section deals with eternal Wisdom.

When the 6th Panchen Lama stayed in Peking he wrote a short Kâlachakra treatise for *The Voice of the Silence*, reprinted there in 1927. In this book the question is asked: "Wouldst thou become a yogi of Time's Circle?" Here 'Time's Circle' obviously means Kâlachakra.

So, the Buddhist Tantras, or the Books of Kiu-te, when correctly understood, are among the foremost of occult treatises, expounding the Ageless Wisdom. In particular, the Teachings of Sambhala are given in the Kâlachakra, and the way to Sambhala can only be found by following the path of altruism, as shown in *The Voice of the Silence*, a true exposition in English of the Heart Doctrine of the Mahâyâna and its noble ideal of self-sacrifice for humanity.

[This concludes our summary of David Reigle's 68-page book. Everyone who is interested in this matter, so very important for Theosophists, is invited to order a copy from Wizards Bookshelf, Box 6600, San Diego, California 92106. Price \$3.50.]

(Publisher's Note to the above:)

Boris de Zirkoff's Adyar visit in 1977 resulted in the review and comparison of the 'Wurtzburg MSS' of *The Secret Doctrine* with the 'Vol. III' material appended by Annie Besant. He found many long passages to be identical, except where revised by A. B. Thus, the foolscap she discovered among HPB's effects, seems to have been that used for the Wurtzburg MSS and deleted from the final draft of 1888. These intricacies are explained in the forthcoming BCW Vol. XIV, expected in 1984. Thus all authentic HPB material that appeared in *S.D.* 'Vol. III', will be found *unchanged* in BCW, Vols. XII, XIII, XIV.
— R. R. [Wizards Bookshelf], Publisher of Reigle's *The Books of Kiu-te*

ITEMS OF INTEREST

The Mahatma Letters Trust

Viewpoint Aquarius (P.O. Box 97, Camberley, Surrey, GU 15 2LH, England) informs us that the new chairman of the Trust is Rex Dutta (address as above). He pays tribute to former members Mrs. Elsie Benjamin and His Honor Judge Christmas Humphreys for their great service "right up to death". And he adds: "There are two immediate tasks: (1) to copy in color the original letters from the Mahatmas; to make them available to those who cannot go to the British Museum in London where they are kept. Photostat in color does not give a true enough result, and, more importantly, might damage the originals. The public cordially is invited to inspect these remarkable writings by visiting the Museum's Department of Manuscripts, manuscripts numbers 45284-6, entitled The

Mahatma Letters to A.P. Sinnett. The printed book will help considerably in deciphering the 'handwriting', i.e. the occult precipitation and impression—the two differing processes by which these were transmitted: one meant that the 'writing' was *within* the (thin) paper, not protruding above as is normal; the other meant that each individual letter of the alphabet was composed of myriad parallel brush strokes, barely not-touching, and in their totality would have taken 100 scribes scores of years to complete by hand.

"(2) the second great task for the Trustees is to get reprinted the companion volume *The Blavatsky Letters to A.P. Sinnett*.

"Readers may like to know that accumulated bequests over the years have given the Mahatma Letters Trust a *superb library* of rare indeed books; available now to serious students at the premises of Alpha Books, 60, Langdon Park Road, Highgate, London N 6 (01-348-2831). Regular study classes are also held there."

Donald Grant's Bio-Bibliography of Talbot Mundy

Apology is due, and is here made, to both publisher and our readers for omission in our last *Eclectic* (p. 7) of a footnote giving the publisher's name, address, and price of this long-awaited biobibliography of Talbot Mundy. This should read:

Talbot Mundy: Messenger of Destiny

Donald M. Grant, publisher

West Kingston, R.I. 02892, hard cover \$20.00

Peter Berresford Ellis, in his fascinating contribution to this book, writes: "It can be said that Mundy played four distinct roles in his life: — William Lancaster Gribbon 1879-1903; Thomas Hartley 1904-08; Talbot Chetwynd Miller Mundy 1908-11, and Talbot Mundy 1911-40. And it is, of course, by the role of Talbot Mundy that he is remembered today; a role he played with such consistency and determination that not even those closest to him knew of his life prior to 1911."

The book is packed with information for the avid Mundy fans. It is also a book of pleasurable artisanship for the lover of good volumes, for which the editor-publisher should be warmly congratulated. For the rest, readers are referred to what we briefly said in our July-August issue, pages 7-8.

The Sacred Texts

Concord Grove Press (publishers, we believe, for Universal Theosophy Fellowship, Santa Barbara, Calif.,) who publish the monthly periodical *Hermes*, issue many pamphlets, listed under: Theosophical Texts; Mystical Texts; Secret Doctrine Series; Sangam Texts; Institute of World culture; Sacred Texts. For example the latter includes: The Diamond Sutra, The Gospel According to Thomas; Return to Shiva; Tao Te Ching; In the Beginning; From the Zohar; The

Golden Verses of Pythagoras; The Seals of Wisdom of Ibn Al-'Arabi; The Gathas of Zarathustra. The entire set sells for \$36.00, individual volumes for \$5.00 each. For further information on any of these several series write to Concord Grove Press, 1407 Chapala Street, Santa Barbara, Calif. 93101.

Library Rebuilt

Victor Endersby, of Napa, California, who for some years published his valuable "Theosophical Notes", writes: "My first attempt at establishing a library and information center here was delayed by losing a nearly finished house in the big fire. It was covered by insurance and has been rebuilt. The library was not damaged and I have been living in it since July 1 last year, frantically busy on items of completion and trying to get in shape for storage and indexing said library."

Readers will remember that Mr. Endersby is the author of *The Hall of Magic Mirrors*, a scholarly and unique defense of H.P. Blavatsky, now available from Wizards Bookshelf, Box 6600, San Diego, Calif. 92106, \$7.00.

Bringinghausen Summerschool

Die Theosophische Gesellschaft (Point Loma) held its annual Convention, June 11-12 (the 31st since WW II) at Bringinghausen, Germany, with Irmgard Scheithauer officiating. A week's Summerschool followed, studying "Webs of Destiny", Ch. 16 of GdeP's *The Esoteric Tradition*. Subjects presented at the Convention were: Brotherhood (Irmgard Scheithauer); Our Task in Kali-Yuga (Mary Linné); Values of the Ancient Wisdom in Modern Times (Geert Kyff); Man Between Death and Rebirth (Osyp Buczko); Collect a Little Steadily, in Good Time it will be Much (Michael Schulze); Bring Light: Don't Look Back (Renate Behrenbeck); Brotherhood and Music (Lucie Molijn); A Chinese Tale (Jan van der Sluis).

"The Convention was just great," writes Lucie Molijn, who with her husband Jan was one of several from Holland who attended, "the surroundings beautiful, the whole atmosphere most congenial."

Point Loma Publications acknowledges receipt of the scroll of Greetings for the "Point Loma Family" here, with its 50 signatories, and warmly reciprocates these good wishes to one and all. Many names we recognize from our visit last year.

Collaboration Lecture/Studies: Adyar TS and Point Loma TS

In the Arnhem area in Holland a sharing program of Adyar and Point Loma T.S. groups is proving stimulating and educational. Following is the general plan: Each first Tuesday: Theosophical lecture. Each second Monday: study of *The Divine Plan* (Barborka).

Each second Tuesday: study of Basic Principles of Theosophy. Each third Tuesday: address on one of the great religions. Each fourth Tuesday: address on general subjects, such as Art, Astrology, World-peace, Travel (Paul Zwollo will show slides and tell of the lamas in Nepal).

Der Theosophische Pfad, and Theosophischer Korrespondenz-Brief

Copies of both the above have recently reached us. We note with pleasure on the masthead of the former: "Wir folgen der Blavatsky Tradition"—which speaks for itself! The *Pfad* carries the longer articles, the *Brief* the shorter, with news items; but the latter also contains (loosely inserted) a running translation of Geoffrey Barborka's series of Questions and Answers on *The Secret Doctrine*, as given serially in *The Canadian Theosophist*. Among titles of articles are translations of "Theosophical Ecology" by Boris de Zirkoff, "Theosophical Atom-Teaching" by Arien Smit, "How Karman Works" by Dr. Arthur A. Beale, "We are All Arjuna's" by W. Q. Judge; Dr. G. v. Purucker answers the question: "If people can develop their occult powers would that be good for themselves and mankind in general?"

Offices of Die Theosophische Gesellschaft are in Bad Liebenzell and in Berlin (Mrs. Mary Linné and Mrs. Irmgard Scheithauer respectively.)

1983 Convention in Arnhem, Holland

Theosophisch Forum, June 1983, carries notice of the Fall Convention of Theosophisch Genootschap and School for Study of the Esoteric Philosophy, on 9 October, in the Sonsbeek Paviljoen, Arnhem. This year, as in 1982, we have here a practical demonstration of brotherhood and cooperation among various Theosophical groups — Adyar, United Lodge of Theosophists, and Point Loma (as host), with representative speakers sharing the platform.

Theosophisch Forum also reports the death of an old and loyal T.S. member at the age of 95, Eise Willem Tillema, who at an early age joined the Point Loma Society. In Groningen he was a gymnastics instructor in the school system. In later years he made a specialty of Theosophical history.

Theurgia or The Egyptian Mysteries

From Marc Genar of Sint-Truiden, Belgium, we have received a reproduction copy of the 263 pages of the above. The full title is: *Theurgia or The Egyptian Mysteries* by Iamblichos. *Reply of Abammon, the Teacher, to the Letter of Porphyry to Anebo, Together with Solutions of the Questions Therein Contained*. Translated from the Greek by Alexander Wilder, M.D., F.A.S., London: William Rider & Son, LTD. Copyright 1911 by The Metaphysical Publishing Co., New York. The Title page carries this quote:

"The aim is to express the original, the whole original, and nothing but the original, and withal good readable English".

Readers may wish to consult the brief biographical sketch on Dr. Wilder in *Blavatsky, Collected Writings*, I, pp. 531-32. Most Theosophists know that he was a distinguished physician, author, and Platonic scholar, a friend of both H.P. Blavatsky and H.S. Olcott in the early days of the T.S., and a contributor to the section of *Isis Unveiled* titled "Before the Veil". Mr. de Zirkoff's sketch concludes: "His [Dr. Wilder's] many-sided writings should some day be compiled into a uniform edition and published for the benefit of present-day scholars who are quite unaware of his intuitive insight into so many different regions of thought."

"Pen Friendship" Exchange

A letter has reached us from D. Marke Urban, 4654 N. Laramie, Chicago, Illinois 60630, suggesting a 'pen friendship' exchange of thoughts and ideas among *Eclectic* readers. He volunteers to act as coordinator. The interested reader could send him a listing of their interests — particularly their interests in some theosophical teaching, such as Karma, Reincarnation, the After-Death states — their priorities, so to say; but also including other interests, and he would match up individuals similarly interested. He has offered to assume the cost of postage.

Books Received

From Eastern School Press, P. O. Box 684, Talent, Oregon, 97540, (Editors: Karl Alston, David Reigle): *Karma Lore*, (paper, 71 pp., \$3.95) Reprints of articles by H. P. Blavatsky, H. S. Olcott, and W. Q. Judge.

The Song of Life by Charles Johnston (paper, 69 pp., \$3.95) I: The Mystery Teaching. II: Drama of the Mysteries (*Brihad Aranyaka Upanishad*, IV, 3-4).

From The Theosophical Publishing House, Adyar, Madras, India: *Yoga: the Art of Integration* by Rohit Mehta, cloth Rs. 60-00, Card Rs. 45-00.

The Concealed Wisdom in World Mythology by Geoffrey Hodson, Cloth Rs. 50-00, Card Rs. 35-00.

CONTRIBUTIONS

The following contributions have been received since our last reporting: V.U., \$97.54; H.S., \$10.00; A.R., \$15.50; P.G., \$3.62; J.S., \$5.50; I.R.P., \$4.51; S.A.P., \$15.50; M.Y., \$50.00 (in memory of Mollie Griffith and Boris de Zirkoff). D.M.U., \$100.00 ("in memory of my father, Marke Adam Urban"). Our grateful thanks to all these donors for their understanding support and help.